



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

| | |
|---|---|
| 1. Ya'ayouba (O, you) the Mudda'ththero ³⁵⁴⁶ (he who cloaked himself). | يَا أَيُّهَا الْمُدَّثِّرُ |
| 2. Let-up ³⁵⁴⁷ [you ^s], then let-warn [you ^s]. | قُمْ فَأَنْذِرْ |
| 3. And your ^t Lord kabber ³⁵⁴⁸ (let say [you ^s]: Allaho Akbar). | وَرَبِّكَ فَكَبِّرْ |
| 4. And your ^t garments so let-purge ³⁵⁴⁹ [you ^s]. | وَتِيَابَكَ فَطَهِّرْ |
| 5. And the roj ³⁵⁵⁰ (idols/ idols' worship) so let-forsake [you ^s]. | وَالرُّجْزَ فَاهْجُرْ |
| 6. And let-not [you ^s] tamnon ³⁵⁵¹ (grace a boon ^v) (to) tasta-kthero ³⁵⁵² ([you ^s] seek-more). | وَلَا تَمْنُنْ تَسْتَكْثِرُ |
| 7. And for your ^t Lord issber ³⁵⁵³ (let-hold on patiently [you ^s]). | وَلِرَبِّكَ فَاصْبِرْ |
| 8. Then if (had been) blown in the trumpet. | فَإِذَا نُفِثَ فِي النُّاقُورِ |
| 9. Then tha'leka (he-that-afar-it/ that) (is) then-day a day arduous. | فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ |
| 10. Over the disbelievers (it ^x is) other than easy. | عَلَى الْكَافِرِينَ غَيْرُ عَسِيرٍ |
| 11. Tharrney ³⁵⁵⁴ (let-alone [you ^s Me]) and whom ^p I created lonelily ³⁵⁵⁵ . | ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا |
| 12. And I made for him a possession extended. | وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا |
| 13. And sons witnesses/testifiers. | وَبَنِينَ شُهَدَاءَ |
| 14. And I facilitated for him tambedan ³⁵⁵⁶ (extended facilitation). | وَمَهَّدْتُ لَهُ تَمْهِيدًا |
| 15. Afterwards [he] covets that [I] augment [him]. | ثُمَّ يَظْمَعُ أَنْ أَزِيدَ |
| 16. Not-at-all ³⁵⁵⁷ ; verily he [was] for Our Ayat ^w a stubborn-/perverse ³⁵⁵⁸ . | كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا |

³⁵⁴⁶ The word "Muddathir" is singular, masculine subjective noun, meaning he who cloaked, figuratively by the prophet-hood and its multiple burdens!

³⁵⁴⁷ There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف")

³⁵⁴⁸ The word "kabbar" means approximately: Allah is Older or Bigger vis-à-vis Time, than anything else! Thus, when a Muslim hears the call for the Prayer "Allaho Akbar" he should leave every thing and any thing, save life or possession threatening situation, and proceed to perform the Prayer!

³⁵⁴⁹ Your "garments" in addition to their real and literal meaning, there is figurative speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion! See القرطبي!

³⁵⁵⁰ The word "رجز" has several meaning: successive filthy and perturbing torments! Also it includes Satan's whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship! See اللسان!

³⁵⁵¹ The word "من" in "تمنن" means "نعمه تمنعها" That a "boon you graces it!"

³⁵⁵² There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't you give some thing and then you expect more than it in return!

³⁵⁵³ With respect to all the duties and demands of you mission or work towards your Lord!

³⁵⁵⁴ The word "tharr," = "let alone" has no English equivalent per se, so we transliterate and parenthetically explain!

³⁵⁵⁵ The word "وحيداً" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical! So it's "lonelily!"

³⁵⁵⁶ The word "تمهيدا" is an infinitive noun! So, the word "extended" used to qualify such a noun to sate the purpose!

³⁵⁵⁷ The word "كلا" is an article of negation particularized for deterrence and prevention!

³⁵⁵⁸ The word "عنيدي" = "perverse" which is "نعت" = epithet, in grammatical term "adjective" for "jabbaren!" In this case it is تمييز = specific for distinction construct, hence perverse! See إعراب القرآن، لمحمود صافي

| | |
|--|---|
| 17. [I] shall overburden him ascendingly. | سَأَرْهُقُهُ صُعُودًا ﴿٧﴾ |
| 18. Verily [he] thought and [he] appraised. | إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿٨﴾ |
| 19. So (had been) killed [he], how [he] appraised ³⁵⁵⁹ . | فَقَتَلَ كَيْفَ قَدَّرَ ﴿٩﴾ |
| 20. Afterwards (had been) killed [he] how [he] appraised. | ثُمَّ قَتَلَ كَيْفَ قَدَّرَ ﴿١٠﴾ |
| 21. Afterwards [he] looked ³⁵⁶⁰ . | ثُمَّ نَظَرَ ﴿١١﴾ |
| 22. Afterwards [he] frowned and [he] precipitated ³⁵⁶¹ . | ثُمَّ عَبَسَ وَبَسَرَ ﴿١٢﴾ |
| 23. Afterwards [he] reversed (walked away, showing his rear) and <i>istakbara</i> ³⁵⁶² ([he] affirmed his prideful haughtiness). | ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿١٣﴾ |
| 24. Then [he] said: <i>en</i> (not) this except a magic (being) legacyed (as relics) ³⁵⁶³ . | فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿١٤﴾ |
| 25. <i>En</i> (not) this except the human's say ³⁵⁶⁴ . | إِنَّ هَذَا إِلَّا قَوْلَ الْبَشَرِ ﴿١٥﴾ |
| 26. Shall <i>issley</i> ³⁵⁶⁴ ([I] broil/ burn) him (on/ by) <i>sagar</i> ^w (intensely-flaming-Fire that tosses its associate/ companions) ^w . | سَأُصْلِيهِ سَقَرَ ﴿١٦﴾ |
| 27. And what <i>adraka</i> (profoundly caused you ^s to know) what (is) <i>Sagarr</i> ^w (intensely-flaming-Fire that tosses its associates/ companions) ^w . | وَمَا أَدْرَاكَ مَا سَقَرُ ﴿١٧﴾ |
| 28. Not leaves-unchanged [she] and not deserts (forsakes any of them alone) [she]. | لَا تَبْقَى وَلَا تَذَرُ ﴿١٨﴾ |
| 29. <i>Lanwabat</i> ^{w3565} (iteratively emaciating/ blackening/ tossing) –she ^v for the humans. | لَوَاحَةٌ لِلْبَشَرِ ﴿١٩﴾ |
| 30. On it ^w (are) a nineteen. | عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٢٠﴾ |
| 31. And not We made the Fire's ^w companions except angels; and not We made <i>eddata</i> ^w (that which is numerated or counted) ^w them except an essay ^w for whom ^r they ^z disbelieved; to <i>yastayqena</i> (affirmably-ascertain) who ^r <i>oto</i> (had been) accorded they ^c the book ^x and [to] ³⁵⁶⁶ <i>yazdada</i> (further ³⁵⁶⁷ augment) who ^r they ^z believe belief; and not suspect who ^r (had been) given they ^z the book ^x and the believers; and to say they ^z who ^r in their hearts (is) an illness ³⁵⁶⁸ and the disbelievers: what wanted Allah by this a parable/example; like <i>tha'leka</i> (he-that-afar-it/ that) misleads Allah whom ^r [He] wills and aright-guides [He] whom ^r [He] wills; and not knows your ^t Lord's soldier except Him; and not it ^w except a reminiscence ^w /remembrance ^{w3569} , for the humans. | وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٢١﴾ |

³⁵⁵⁹ The word “فَقَتَلَ” constructed in the passive, means: *be cursed he!*

³⁵⁶⁰ The word “نَظَرَ” means *deliberately considered*!

³⁵⁶¹ The word “بَسَرَ” means acted prematurely, or precipitately! See **الراغب**!

³⁵⁶² See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

³⁵⁶³ The word “يُؤْتَرُ” means *to be taken as*, in this case, for lack of better reason, claims that the Qur’anic *Ayat* are to be taken as none but *relics* of the old being quoted!

³⁵⁶⁴ The word “أُصْلِي” transliterated “*issley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

³⁵⁶⁵ The word “لَوَاحَةٌ” means *she who changed*. The Arabs say: *لَا حَرَّ أَوْ لَا حِلَّةَ الْبُرْدِ أَمْ لَا حِلَّةَ الْحَزَنِ*, meaning changed him the heat, or the cold or the sadness! In this case, and Allah knows best, the “*intense flaming fire*” changed them to such an extent they are no more identifiable!

³⁵⁶⁶ The word “يَزِدَّادَ” is “فَعْلٌ مُضَارِعٌ مَنْصُوبٌ لِأَنَّهُ مَعْطُوفٌ عَلَى يَسْتَيْقِنَ” hence the implied [to] in the square brackets!

³⁵⁶⁷ The word “يَزِدَّادَ” implies greater *intensity*, and **اللتاج** says it is “**الْبَلَّغُ**”! So *further* is prefixed for this purpose!

³⁵⁶⁸ The word “*illness*” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

³⁵⁶⁹ The word “ذِكْرٌ” could mean *muchness* of “*reminiscence/remembrance*”! See **الراغب**! Based on this great *Ayah*, “And if the Satan (*causes*) you ^s to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

| | |
|---|--|
| 32. Not-at-all ³⁵⁷⁰ ; by ³⁵⁷¹ the moon. | كَلَّا وَالْقَمَرَ ﴿٣٢﴾ |
| 33. By ³⁵⁷² the night ^x <i>edh</i> (<i>whereas</i>) [<i>it</i> ^x] reverses. | وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾ |
| 34. By ³⁵⁷³ the morning ^x <i>edha</i> (<i>whence/when</i>) it ^x brightens. | وَالصُّبْحِ إِذَا أَصْفَرَ ﴿٣٤﴾ |
| 35. Verily it ^w (<i>is</i>) an <i>ebda</i> ³⁵⁷⁴ (<i>a lone/any-one</i>) ^w (<i>of</i>) the <i>koba're</i> ³⁵⁷⁵ (<i>biggest</i>)-she ^y . | إِنَّا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾ |
| 36. Natheeran (<i>iterative warner</i>) for the humans. | نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ |
| 37. For whomever [<i>he</i>] willed of you ^b to advance or (<i>to</i>) delay [<i>he</i>]. | لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ |
| 38. Every a self ^w by what it ^w earned (<i>is</i>) a pawn-she ^{y3576} . | كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ |
| 39. Except the <i>yamenee</i> (<i>right-side's</i>) companions ^x . | إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ |
| 40. In paradises ^w /gardens ^w mutually querying they ^z . | فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ |
| 41. <i>A'n</i> (<i>regarding</i>) the criminals. | عَنِ الْمُجْرِمِينَ ﴿٤١﴾ |
| 42. What threaded/pervaded you ^b in <i>Sagar</i> ^w (<i>intensely-flaming-Fire that tosses its associate/companions</i> ^w). | مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ |
| 43. They ^z said: [<i>we</i>] were not of the prayers ³⁵⁷⁷ . | قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ |
| 44. And [<i>we</i>] were-not <i>nut't'emo</i> (<i>giving to: ingest/feed</i>) the poor. | وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾ |
| 45. And we were wading with the waders. | وَكُنَّا نَخْضُ مَعَ الْخَاضِينَ ﴿٤٥﴾ |
| 46. And we were denying by the <i>Deen's</i> (<i>Requit</i> al's) Day ³⁵⁷⁸ . | وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ |
| 47. Until <i>atana</i> ^x (<i>happed on/ came to us</i>) the certitude ³⁵⁷⁹ . | حَتَّى أَتَنَّا الْيَقِينَ ﴿٤٧﴾ |
| 48. So benefits them not the intercessors' intercession ^w . | فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشَّافِعِينَ ﴿٤٨﴾ |
| 49. So what (<i>is</i>) for them a'n (<i>regarding</i>) the reminiscence ³⁵⁸⁰ (<i>Our'an/ message</i>) they ^z (<i>are</i>) shunners. | فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ |
| 50. As if they (<i>were wild</i>) asses <i>mustanfaraton</i> (<i>fleeing-affrights</i> ^w). | كَأَنَّهُمْ حُمُرٌ مُسْتَنْفَرَةٌ ﴿٥٠﴾ |
| 51. Fled-she ^y from [a lion]/catchers ³⁵⁸¹ . | فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾ |
| 52. Rather wants every <i>emre'en</i> ³⁵⁸² (<i>mature/ perfect manliness possessor</i>) of them <i>youna'ta</i> (<i>to be accorded [he]</i>) writes | بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى |

³⁵⁷⁰ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

³⁵⁷¹ In Arabic the letter “ق” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “القمر,” so we start with the word “*by*” and not “ق” as “ق” will *not* suffice the meaning!

³⁵⁷² Ibid, only here this is with respect to the “night!”

³⁵⁷³ Ibid, only here this is with respect to the “morning!”

³⁵⁷⁴ See the *Lexicon* attached to this *Translation* regarding “أحد”!

³⁵⁷⁵ The word “الكبر” is the *feminine* of “الأكبر” = “the biggest,” See الهادي!

³⁵⁷⁶ The word “pawn” is *feminized* because it is in reference to “النفس,” which a *feminine gender* in Arabic!

³⁵⁷⁷ The word “*prayer*,” as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!

³⁵⁷⁸ That is The Judgment's Day where every one is recompensed accordingly!

³⁵⁷⁹ The word “اليقين” means death!

³⁵⁸⁰ The word “التذكيرة” means *that which reminds* or *by which one is reminded*! See البصائر!

³⁵⁸¹ The word “قسورة” could mean, besides “lion,” “the thrower” or “the catcher!” See الراغب!

munashsharatan (that had been iteratively spreads-she^y).

53. Not-at-all³⁵⁸³; rather they^z fear/know³⁵⁸⁴ not the Hereafter^w.

54. Not at all; verily it^{x3585} (is) a reminiscence^{w3586} (Qur'an^x).

55. So whoever [be] willed, [be] remembered it^{x3587}.

56. And not remember they^z except if/that Allah wills; He (is) *abho*³⁵⁸⁸ (worthy/possessor/master) (of) the *taqwa* (reverential guarding against the displeasure of Allah) and *abho* the forgiveness^w.

صَحُفًا مُنَشَّرَةً ﴿٥٣﴾

كَلَّا بَلْ لَا تَخَافُونَ الْآخِرَةَ ﴿٥٤﴾

كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٥﴾

فَمَنْ شَاءَ ذَكَرَهُ ﴿٥٦﴾

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ

أَهْلُ التَّقْوَى وَأَهْلُ الْغَفْرِ ﴿٥٧﴾

³⁵⁸² See the *Lexicon* attached to this *Translation* for the differences between: the man=الرجل, and the human=الإنسان, and the person=الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way!

³⁵⁸³ The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

³⁵⁸⁴ Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

³⁵⁸⁵ The pronoun "هُ" in "إِنَّهُ" refers to the "right" that is the Qur'an is message from Allah!

³⁵⁸⁶ See footnote 6238 above regarding: "التذكُّرُ"

³⁵⁸⁷ The pronoun "هُ" in "ذَكَرَهُ" refers to the Qur'an as the message from Allah! Thus, [it] is *suffixed*!

³⁵⁸⁸ The word "أَهْلُ" = *abho*, means "worthy of" or "possessor of" or "master of!"